

against scores of Lollards, the items of indictment mount up to many hundreds, yet I have been able to find, between the years 1382 and 1520, only one case of a Lollard accused of holding communistic theories, and not a single case of a Lollard charged with stirring up the peasantry to right their social wrongs.¹

The year after the unfortunate rebellion which had brought seven and thirty heretics to the gallows as traitors, two men, a baker and a skinner of London, were burnt by the Church for obstinate belief. During the following ten years a vigorous persecution was directed against the priests and chaplains belonging to the party, the most effective means of stopping the spread of the new doctrine. Out of twenty-five heretics of whose trials we have record during these ten years, eleven were in Holy Orders, but only one, a priest called William Tailour, had the resolution to go to the stake. The more determined Lollards, knowing that no alternative was now offered in the spiritual courts save recantation or death, took greater care than ever to avoid capture, while those whose convictions were less profound remained at their homes and were brought up before the Bishops to recant. We read of fifteen men of Kent who, with their priest, William White, took to the woods to avoid arrest by the Archbishop's officers, preferring outlawry to capture. The priest himself, who was taken in Norfolk in 1428, showed himself worthy of the spirit he had infused into his congregation, and perished at the stake. He had marked his contempt for Canon Law by openly marrying a wife.²

Not only in the Home Counties, but in the East and West of England, free opinion struggled against authority. Lollard influence was spreading through Somerset from the local centre of Bristol. As the West of England had its own great pilgrimage-shrines, Salisbury, Bath, and above all Glastonbury (where the monks showed a complete set of St. Dunstan's bones in rivalry to the set at Canterbury), it is not surprising to find that the Lollards of these parts laid great

¹ See Ap.
* *Fasc. E*, 420; Ecclesiastical Courts, *Blue Book*, 1883, 60-5 ;
Foxe, iii. 581. 91, and Wilkins, iii. *passim*, 1515-1,528.